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LABOR'S CHALLENGE TO THE SOCIAL ORDER: DEMOCRACY ITS OWN CRITIC AND EDUCATOR. By John Graham Brooks. New York: The Macmillan Company. 1920. Pp. 441.

The author's early book, *The Social Unrest*, is an admirably tempered piece of work, in which it is clearly shown that 'socialism' is gradually learning its limitations, especially the necessity of recognizing certain forms of private property; whereas capitalism is becoming used to various principles of coöperation that smack of socialism, and is getting its 'individualism' socialized to an appreciable degree.

In the present book, although Mr. Brooks's style is rather less compact than before, with a tendency toward the note-book form of repetitiousness and garrulity, this unpartisan, warm-hearted but cool-headed student of social conditions gives us a work that is as valuable practically as it is suggestive theoretically. And yet the book shares with others of its kind the strange lack of interest in the fundamental problem of unemployment. How curious that the League of Nations' economic programme, as well as that of various religious and economic organizations, should make so much of what is perhaps the most sinister and dangerous fact of economic life—unemployment; and yet that so little should be done, either theoretically or practically, to secure *and enforce* work for all.

We can best do justice to this useful and sensible book by calling the reader's attention to an example of Mr. Brooks's method, manner and material:—

“‘Is there anything of sacredness or finality in a distribution of wealth which surfeits the few while it pinches the many?’ In most Utopian programmes is the expressed belief that these extremes are largely due to laws and customs made by the strong and the lucky. It is believed that law, custom and conditions may be so changed by the infused democracy that at least all ‘undeserved poverty’ may be removed. Only in a negligibly few of the programmes is there a claim for anything like absolute and literal equality. But an equality in which ‘every faculty shall have its chance’; in which artificial privilege in its grosser and subtler shapes shall be cut out—this is everywhere in evidence in these schemes of regeneration. Oftenest too the concept of property

is the rock which causes the first schism. So clearly is this seen in the religious period by the more spiritual leaders that all means are used toward utmost simplicity of life. . . . What then is it that slowly undermines this abnegation? Why do those who start careless of private possessions end by quarrelling over them? It is chiefly because men gradually discover that property, personality and power go hand in hand. As long as the religious motive is supreme, this connection is obscured; but every step toward the secular standard shows the relation between private possession and personal realization and control over men and over events." (p. 151).

T. P. BAILEY.

CHARLES LEWIS COCKE, FOUNDER OF HOLLINS COLLEGE. By W. R. L. Smith. Boston: Richard G. Badger. 1921.

In these days, when nearly all colleges and universities in our country open their doors to women on equal terms with men, it is not easy to realize that in the South the development of higher education for women was slow and gradual, having to overcome inherited prejudice on the part of intelligent people and gross ignorance on the part of the masses. To educate women on equal terms with men, even to give them similar college courses, was considered a dangerous experiment, so that the pioneers in the cause were men and women of unusual courage and faith and persistence.

Of these pioneers one of the most notable was Charles Lewis Cocke, founder of Hollins Institute, now Hollins College, whose career as an educator extended from 1840 to 1901. Beginning his life as a teacher in Richmond College in 1840, he was called, five years later, at the age of twenty-five, to take charge of the Valley Union Seminary, a school for boys and girls at Botetourt Springs, Roanoke County, Virginia. The first session opened July 1st with thirty-six boys and twenty-seven girls. In 1852 the department for boys was discontinued and the school was re-opened under the name of The Female Seminary at Botetourt Springs. In 1855 Mr. and Mrs. John Hollins, of Lynchburg, Virginia, donated to the Seminary five thousand dollars, a munificent sum in that day, and in recognition of their generosity the